

The Magical Use of Psalms

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Translator's Introduction

In the bible a person is often identified by his or her name and the person's father's name, e.g. Joshua son of Nun. Later on the method changed and a person was identified by his or her name and the person's **mother's** name, as the identity of the mother is more certain than the identity of the father. Hence the use of the formula I chose to translate as "person's name descendant of person's **mother's** name" in Jewish texts. Where I've found it appropriate to keep the phrase gender-neutral, I chose the word 'descendant', and one may use 'son' or 'daughter' in lieu of it.

In some cases the text calls for the pronunciation of holy names. As the text contains no vowel points, it is sometimes uncertain how those names should be pronounced. Thus some of the transliterations are based on my best judgment.

The text refers to three daily Jewish prayers –

1. Morning, Shacharit, which can be prayed between sunrise and the sun reaching its daily zenith.
2. Noon, Mincha, to be prayed between the sun reaching its zenith and sunset, and
3. Evening, Ma'ariv, to be prayed between sunset and sunrise.

I chose the plain time words for the translation.

I've translated abstain for התענה. In Judaism this entails adding a sentence to the evening prayers announcing the abstinence, as a mean to declare it's done with intention and purpose, and a fast from sunrise to sunset the following day.

Whenever the text calls for purification, it means ritual purity by immersing one's self in a Mikveh.

I've used KJV for translation of biblical quotes.

The text uses some letter permutations to construct holy names. Specifically, the following permutations are used -

1. א"ק בכ"ר - in gematria each of the Hebrew letters is assigned a numerical value - the first nine letters the values 1 through 9, the next nine letters the values 10 through 90, and the last three letters and five finals the values 100 through 900. In the permutation, a letter may be replaced with either of the letters in the same row.

Letter	Value	Letter	Value	Letter	Value
א	1	י	10	ק	100
ב	2	כ	20	ר	200
ג	3	ל	30	ש	300
ד	4	מ	40	ת	400
ה	5	נ	50	ך	500
ו	6	ס	60	ם	600
ז	7	ע	70	ן	700
ח	8	פ	80	ף	800
ט	9	צ	90	ץ	900

2. אה"ס בט"ע - in this permutation, the 1st, 8th, and 15th letters of the alphabet may be exchanged with each other, the 2nd, 9th, and 16th, etc.

Letter	Letter	Letter
א	ח	ס
ב	ט	ע
ג	י	פ
ד	כ	צ
ה	ל	ק
ו	מ	ר
ז	נ	ש
ת		

3. א"ב ג"ד – in this permutation, each letter is exchanged with the following one, with the last being replaced with the first.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א

4. א"ת ב"ש – in this permutation, the 1st letter of the alphabet is exchanged with the last, the 2nd with the 2nd to last, etc.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל

5. א"ל ב"ם – in this permutation, the 1st letter of the alphabet may be replaced with the 12th, the 2nd with the 13th, etc.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת

Background

The text offers practical solutions for daily problems of making a living, illness, dealing with authorities and adversaries, maintaining daily Jewish life, etc. Accordingly, the required tools are cheap and common – earth, water, plant parts & oils, and the like. With a handful of exceptions, the text could be called vegan. While Babylonian incantation bowls require one to literally bury his investment, when this text requires a new pot, the buyer may add it to his utensils when he's done with it.

Psalm 119

The Hebrew original has 8 consecutive verses per letter in the Hebrew alphabet, ordered alphabetically. A use is given for each group of eight verses. The use of some of those groups of 8 verses is loosely based on Sepher Yetzira letter association by Rav Saadia Gaon –

Letter	Body part	Use of verses	Letter	Body part	Use of verses
א	Chest	-	ל	Gizzard	-
ב	Mouth	-	מ	Belly	-
ג	Right Eye	Right eye	נ	Stomach	-
ד	Left Eye	Left eye	ס	Right hand	-
ה	Liver	-	ע	Left hand	Left hand
ו	Gall	-	פ	Left nostril	Left nostril
ז	Spleen	-	צ	Right foot	Missing
ח	Upper belly	Upper belly	ק	Left foot	-
ט	Right kidney	Left kidney	ר	Right ear	Right ear
י	Left kidney	-	ש	Head	-
כ	Right nostril	Right Nostril	ת	Left ear	Left ear

The psalm also calls for the use of rose oil to heal wounds. This custom is attested in Mishna Shabbat.

The text calls for the use of oils often. This is a common practice, and see also three works of ancient Jewish magic, by Moses Gaster & Samuel Daiches, <http://www.archive.org/details/babylonianoilmag00daiciala>

Opening of the heart – Psalms 19 & 119

Boiled eggs, with and without verses written on them, and honey are traditional foods for opening of the heart, or magical techniques to remember Torah studies. Those stand out, as the text rarely calls for use of materials taken from animals, the other cases being parchment.

Psalm 123

I might be going out on a limb, but the use of a lead plate to return a slave might indicate use of planetary magic – using the properties of the seven classical planets and magic squares, metals, etc attributed to them. In this case, lead is the metal of Saturn – the planet of limitations, discipline, restrictions, authority and hierarchy. Its metal would, this, be appropriate for the magical use's purpose.

This type of magic appears in other practical Kabbalah texts, such as Toldot Adam, written by Rabbi Eliyahu Ba'al Shem. Paragraphs 109 & 131 of the text contain instructions for making amulets using planetary magic, requiring the use of the appropriate metals, magic squares, and writing on the planet's day of the week.

Psalm 126

References to Senoy, Sansenoy, and Semangelof in magical protection of mother and new born child are common.

As example, the three names appear in The Magical Use of the Pentateuch, pericope Ha'azinu (Hebrew for give ear, covering Deuteronomy chapter 32). One should read the three names are with in conjunction with holy names derived from verses 10-12 over a baby in his crib to protect him against all kind of pests.

The oldest reference, as far as I know, is in Alpha-Beta of Ben Sirah, dated to 10th century:

Nebuchadnezzar's little son fell ill. He told Ben Sirah "heal my son, or I will kill you". He sat down immediately, and wrote for him an amulet in purity, with the names of angels appointed over healing, and their shapes, forms, wings, hands, and feet.

When Nebuchadnezzar saw the amulet, he asked him "what are those?"

Ben Sirah answered "those are angels appointed over healing Senoy, Sansenoy, and Semangelof.

When the Holy One, blessed be He, formed man, He said, it is not good that the man should be alone; I will make him a help meet for him, and formed a woman from earth, like him, and called her Lilith.

They immediately started teasing each other, she said I will not lie on my back, and he said, I will not lie on my back, but rather on top, because it is appropriate for you to lie below and for me above. She told him we are both equal, for both of us came from earth, and they did not listen to each other. Seeing that, Lilith pronounced the ineffable name and flew away in the air.

Adam prayed to his creator "sovereign of the universe, the woman you gave me ran away".

The Holy One, blessed be He, sent immediately those three angels to chase her and bring her back. The Holy One, blessed be He, told him "if she wants to come back, that's best. If she doesn't, she will have to accept that one hundred of her children will die each day. The angels went forth and caught her in the sea where the Egyptians will one day die. They told her God's words, and she did not want to return. They threatened to drown her, and she said leave me be, for I was created to weaken babies, up to eight days old if a boy, and up to twenty days old if a girl. Upon hearing her,

Use of Psalms

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It is known to all the nation that God's name is called upon us. From his holly place did he impart to us. A true Torah did he give us. And the whole Torah is God's names, and it is she who saves and protects us from those cases referred to by 'when thou sleepest, it shall keep thee' (Proverbs 6:22). In the five books of Psalms¹ that parallel the five books of the Torah there are many terrible secrets and wonders to protect and save man from evil. This book was used in the first generations, as song against trouble² shows, and all authorities agreed to it. See also Rabbi Shlomo Ben-Aderet, sign 413 of his responsa, as well as rabbi Isaiah di Trani's wrote in his commentary of Bavli, tractate Sanhedrin, chapter Helek³ about those who whisper over an injury thus if one has a fever he may whisper over it and heal with scriptural texts etc. See also Bavli, tractate Mo'ed, chapter Be'ma Isha Yots'ah⁴. Simeon ben Zemah Duran has written in his response that "and let the beauty of the LORD" does not use the letter Zayin⁵, therefore anyone who says it will not be harmed by weapons. It is a pleasure to benefit the public to present it with this book, as it isn't new and has been routinely used by the righteous people who came before us.

Psalm 1: Write the first three verses, which end with "and whatsoever he doeth shall prosper", on deer parchment. Its name is אלה"ד, derived thus - א from אשרי (blessed), ל from לא כן (not so), ה from יצליה (prosper), ד from דרך רשעים (way of the ungodly). Also write may it please you, אלה, to protect [person's name] daughter of [person's mother's name] from miscarriage and heal her completely now and for all eternity Amen Amen Amen Sela Sela Sela, and she should wear it as a pendant.

Psalm 2: To be saved from storms at sea. Say it, write it on potsherd, throw the potsherd into the sea, and the sea shall calm. If one suffers from headaches, write the

¹ The book of Psalms has several traditional divisions. Two divisions are into 7 and 30 parts intended for those who wish to read the whole book of Psalms over a week or a month. Another vision is into 5 parts to parallel the 5 books of the Pentateuch, as following -

Psalms	Book
1-41	Genesis
42-62	Exodus
63-89	Leviticus
90-106	Numbers
107-150	Deuteronomy

² This is a reference to Talmud Yerushalmi, Eruvin, ch 10, page 26, col 3. This section forbids the reading of biblical verses to heal bruises, use Torah scrolls as remedy for a frighten child, or Phylacteries to put a baby to sleep, but permits the use of the "song against trouble". The text explains that this song is Psalm 2 and Psalm 91 verses 1 through 9.

³ Hebrew word for place, taken from the phrase place in the world to come – the chapter is about people's lot in the afterlife.

⁴ Hebrew phrase for 'what a woman may take with her when leaving a house' – part of a discussion of what people may take from place to place on Saturday.

⁵ That is, the Hebrew text of Psalms chapter 90 verse 17 does not contain the letter Zayin, the word Zayin means a weapon.

first nine verses, up to "Thou shalt break them with a rod of iron", and have the person wear it as a pendant.

Psalm 3: For shoulder and headaches say it over olive oil, add salt, and smear it.

Psalm 4: Pray it every morning and go to whomever you have business with, and you shall have success. Say it 3 times before sunrise with its name יה"ה יה"ה from the last letters of the 2nd, 5th, 9th, and 6th verses, and each time say may you will, יה"ה יה"ה the great, mighty, and terrible name that you shall bring success to my way and straighten my path and fulfill my wishes for good and do my will today Amen Amen Amen Sela Sela Sela. When you want something from another person, say may it please you יה"ה יה"ה the great, etc that you shall extend [person's name] descendant of [person's mother's name] grace, favor, and mercy upon me and fulfill my wishes today. If you need something from the authorities, say it 3 times with its name and you shall succeed

Psalm 5: If an evil spirit is upon you, pray it until the last verse, and it will leave. And to carry favor. If you have business with the authorities, take olive oil, and the say it three times at sunrise and sunset, and smear it over your face, hands, and fit.

Psalm 6: For eye disease. Whisper it seven times a day for three days, and you will be healed. And its name is ישע"י (my salvation), derived thus – י from the first letter of יהוה אל באפך תוכיחני (O LORD, rebuke me not in thine anger). ש from the first letter of עששה חלצה נפשי (Return, O LORD, deliver my soul). ע from the first letter of יבשו יובהלו (Mine eye is consumed because of grief). י from the first letter of מאוד (Let all mine enemies be ashamed and sore vexed). And say may you will, the great, mighty, and terrible name of this psalm, which is ישע"י the protector, to save me from all pains and diseases I have, and the illness I have in my eye, for you are a capable savior. For one who is in pain, whether in land or on the sea, say it seven times as needed. And say may you will, ישע"י the protector, to save me from all pains, for you are a capable savior.

Psalm 7: Good to prevent people from harming you, and make foes who come after you flee. Take dirt from the ground, say this psalm over it, and scatter it in front of the foes who come after you, and they will turn back. Its name is א"ל עליון (most high God). א from אשר שר (sang). ל by permuting א from אודה (praise) using א"ל ב"ם. And say may you will, א"ל עליון (most high God), to turns my haters' hearts as you turned Abraham's haters' hearts when he said this name. Also, if you have a foe, take a new pot, feel it with water from its source, and say the psalm from "Arise, O LORD" to its end four times, after each time say may you will, most high God, to humiliate and break [person's name] descendant of [person's mother's name] my foe before me, Amen Amen Amen Sela Sela Sela, and pour the water near your foe's home, and you shall overcome him. Also, for a person who is on trial, say it before judgement, then may you will, most high God, to find me innocent and have judgement clear me.

Psalm 8: To find favor with anyone, take olive oil and say this psalm over it in the evening seven times for three days, and rub your face, hands, and legs with it. It is good for a crying child as well.

Psalm 9: For a sick child, write the whole psalm, add the text may you will, אהי"ה אשר (I AM THAT I AM), the great, mighty, and terrible name, to heal him with no pain, and remove from him the illness' cause, any devil, demon, and pest, and all pains and illnesses from this time forth and for evermore, and have the child wear it. And its name is אהי"ה א. א from אודה (I will praise). ה from האויב (O thou enemy). י by permuting מ from נלכדה רגלם (snared) using א"ת ב"ש. ה from the psalm's last word, סלה (selah). Also, if you are faced with foes, say it and you will be saved. And say, may you will, I AM THAT I AM, to save me from my foes and persecutors that rise up against me, as you saved the one who prayed this psalm to you.

Psalm 10: For a one who has a demon in him. Take a new pot, fill it with pumped water, put olive oil in it, and whisper over it this psalm nine times, and the person should wash his body with the pot's contents. Its name is אלמ"ץ א. א from אלה פיהו (His mouth is full of cursing). ל from למה (Why). מ from עניים (humble). צ from אנוש מן הארץ (man of the earth). And say may you will, אלמ"ץ, to remove any illness and any demon from [person's name] from this time forth and for evermore.

Psalm 11: This psalm is good against evil spirits, and evil people, and dangers.

Psalm 12: Good to say so a person would not sin and be saved from bad advice.

Psalm 13: Good to say in order to be saved from unusual death and other calamities. It is good against eye disease as well with a plant called "okiyarah"⁶ and you should read this psalm while picking it.

Psalm 14: Good to say when one fears people will defame him, and when his words are met with disbelief.

Psalm 15: Useful to be accepted by people, as well as to exorcise the demon. Read the Psalm aloud over a new pot full of drawn water and bath whom a demon or spirit is in. And its name is יל"י, derived thus - י from יגור (abide), ל from רגל (backbiteth), י by permuting מ from ימוט (moved) using א"ת ב"ש. Say may you will, the great name ילי, to remove any demon and harmer from [person's name] descendant of [person's mother's name] and he should drink from the water and wash his face hands and feet with them, and it will flee.

Psalm 16: Useful to reveal a thief. Take mud from the river bank and sand from the sea shore, mix and knead them, and write the names of all suspects. Take a clay cup, fill it with drawn water, write each of the suspects' names on a separate piece of paper and cover it with a thick layer of the mix of mud and sand, and put the notes in the cup. Say this psalm over the cup ten times, and its name is ח"י. ה from חבלים (lines). י from נחלת שפרה עלי (I have a goodly heritage). And each time say may you ח"י let me know who stole so and so. The mud covering the piece of paper with the thief's name will dissolve, and the piece of paper will rise. Also good for study of the Torah, make peace between enemies, and resolves troubles one had for a long time.

⁶ The Hebrew spells it אוקיאר"ה. This might be Salvia Sclarea, commonly called Occhio Chiaro (light eye) in Italian, used to treat eye diseases.

Psalm 17: Good for a traveler. Pray it and you will succeed, and its name is י"נ from שדוני (oppress me). ה from מרמה (feigned). And say may you, י"ה the strong and terrible name, to make my travel successful and my way straight Amen Amen Amen Sela Sela Sela.

Psalm 18: if you see bandits coming towards you, say it and they shall run away from you, and its name is ה"א from אשר דבר (who spake). ל from שאול (Saul). י by permuting מ from ממרום (above) using ש"ב from האל הנותן (God that avengeth me). And say may you will ה"א to save me from all my enemies and every harm. Also, say it over water and oil and rub the sick person's body with it and he shall be healed.

Psalm 19: This psalm is good for a person who has an evil spirit in him, say it seven times and it shall flee. And its name is ה"י from השמים (The heavens). י from גואלי (my redeemer). And say may you will, ה"י the great, mighty, and terrible name to drive away the evil spirit from this person. Write the psalm, and have him wear it. Also, for a childbirth that complicates and takes too long, take clay from a crossroads, write the psalm from beginning to "as a bridegroom coming out of his chamber", and put it on her belly, and when the child is born, take it off immediately and say it seven times. For study of the Torah, purify yourself, take a cup of wine and honey, say this psalm over it seven times with its name, and let him drink it, and say may you will, ה"י, to open my heart (or person's heart) in your Torah and every wisdom so he will never forget what he learns, Amen Amen Amen Selah Selah Selah.

Psalm 20: Good for verdict. Whisper it over oil, rose, water, and salt seven times, rub your face and hands, and splash your clothes, and you will be saved from any troubles, and its name is י"ה from יענך (hear thee). ה from סלה (selah). ו from קראנו (we call).

Psalm 21: If you need to go to the authorities or a rabbi, say this psalm with its name over bread with olive oil, and rub your face. For stormy sea, whisper this psalm over oil, rose, water, salt, and bread, and the sea will calm. Its name is י"ה from יהוה בעוזך (LORD, in thine own strength). ה from רומה (exalted). ך from במיתריך (thy strings). And say may you will, the great God, mighty, and terrible name of this psalm to calm the angry sea as thou rulest the raging of the sea: when the waves thereof arise, thou stillest them (psalms 89:9) Amen Amen Amen Sela Sela Sela.

Psalm 22: Good to cross a river, say it and have no fear. Also, to protect against wild animals. Its name is ה"א from אלי (my God). ה from עשה (he hath done). Also, if you've hurt your foe, say it and have no fear. Also, say it seven times a day and purify yourself from all uncleanness, which is good to study Torah.

Psalm 23: For dream question. Purify yourself, abstain, say it seven times, after each time say "LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear" (Psalms 10:17), and sleep. Its name is י"ה from the first letter of יהוה רועי (The LORD is my shepherd). ה by permuting נפשי of נפשי (my soul) using א"ק בכ"ר.

Psalm 24: Good to pray every day, and can save from a flood.

Psalm 25: Say it every morning and at any time you have troubles, and you will be saved. Its name is אל"י (my god). א from אליך (Unto thee). ל from למען (to thy). י from מי זה (What man).

Psalm 26: If one has trouble, whether on sea or land, or is, god forbid, captive, say it with its name and he will be saved. Its name is אלהכ"י. א from אשר בידיהם (In whose hands). ל from לשמע (publish). ה from קהל (congregation). כ from כפי (mine hands). י from חטאים (sinners).

Psalm 27: If you have a wild or stubborn livestock animal, whisper this psalm in it's ear, and it will behave.

Psalm 28: For a foe so he would become your friend, say it with its name, which is יה"י by permuting ל from לדוד (of david) using אח"ס בט"ע. י by permuting the final letter of the psalm, מ, using א"ת ב"ש.

Psalm 29: For evil spirit. Take water that hasn't seen the sun, and seven wands of willow, and seven leaves of palm tree that hasn't bore fruit, and put them in a pot of water, whisper over it ten times during an evening, put the pot on the earth under the stars, and pour it on the house entrance at the end of the day. Its name is יה"א. ה from הבו (Give). א by permuting י from יהוה עז (The LORD will give strength) using אל"ק בכ"ר.

Psalm 30: Good for any bad thing. Its name is אל"ל. א from ארוממך (extol). ל from למען (may sing praise).

Psalm 31: For evil eye. Whisper it over olive oil. Its name is יה"י. י from בצדקתך פלטני (deliver me in thy righteousness). ה from the first letter of יהוה ליהוה (all ye that hope in the LORD).

Psalm 32: Good to ask mercy. Say it every day after your prayer.

Psalm 33: Good for a woman whose children die. Say it with its name over olive oil. And rub her body with it. Also, good for a place that has, god forbid, a problem. The people who live there should say it. Its name is יהוה. י from ביהוה (the LORD). ה from הודו (Praise). ו from עצת יהוה (The counsel of the LORD). ה from היוצר (fashioneth).

Psalm 34: Before dealing with the authorities, say it with its name, and you will be met with graciousness. Its name is פל"א (wonder). פ from פודה יהוה (The LORD redeemeth). ל from לכו בנים (Come, ye children). א from בשנותו את טעמו (when he changed his behaviour). And when you go on the road, say it with its name, and you will succeed. Also, good to make a sermon.

Psalm 35: If people strive with you, say it three times a day, and you will have the upper hand. Its name is יה"י. י from לחם את לוחמי (fight against them that fight against me). ה from the first letter of חזק מגן וצנה (Take hold of shield and buckler).

Psalm 36: Good for every bad edict, and its name is אמ"ת (truth).

Psalm 37: For a drunk man. Take a cup, put water in it, and say the psalm over it with its name, and put it on his head and face and make him drink it, and he will sober up immediately and wake up, and its name is א"ה. א from אל תתחר (fret not). ה by replacing ו from ויעזרם (shall help them) using gematria – the letter name, א"ה, has the same gematria value as the letter ו.

Psalm 38: To be saved from defamation told about him, or an evil person incites against you. Go out into open air during morning prayers, and pray it. Its name is א"ה.

Psalm 39: Go out into open air at sunrise, and say it seven times with its name, and abstain. Its name is ה"י. ה from השע ממני (spare me). י from אמרתי (I said).

Psalm 40: To be saved from evil spirits. And its name is י"ה. י from וישמע שועתי (heard my cry). ה from לעזרתי חושה (make haste to help).

Psalms 41-43: If you were idled of your craft and another hired in your place, say those thrice daily, and you shall see great wonders. Also, Psalm 42 is a tested for dream question. Abstain, say it seven times, and sleep. Its name is צב"א (host). צ by permuting ח of תשתוחח (Why art thou cast down) using א"ל ב"ם (hart) using א"ח"ס בט"ע. ב by permuting the first מ of מה תשתוחח (Why art thou cast down) using א"ל ב"ם. א from אלהי (my God).

Psalm 44: Say it with its name, and it is good to be saved from foes.

Psalm 45: For a man who has a bad wife. Say it over olive oil, and rub your body with it.

Psalm 46: If a man hates his wife, he should pray and say it with its name over olive oil, and the wife should rub her body with it. Its name is אד"י"ה. א from אלהים לנו (God is our [refuge and strength]). י from יהוה צבאות (LORD of hosts). ה from סלה (selah).

Psalm 47: Say this psalm seven times a day, and people will meet you with graciousness.

Psalm 48: To spread fear in your haters' hearts, say it on regular basis with its name, which is ז"ך. ז from רעדה אחזתם (Fear took hold upon them). כ from כי זה (For this).

Psalm 49: For fever, write it with its name and have the patient wear it. Its name is שד"י. ש from שמעו (Hear). ד from אדם (man). י by permuting ק from עקבי (heels) by using א"י"ק בכ"ר. It's good to write along with it the next psalm, until selah.

Psalm 50: Its name is ח"ה. To be saved from foes and robbers. And good to carry on you while in danger.

Psalm 51: If he has a sin, say it on sesame oil with its name, which is ד"ם. ד by permuting מ of פרים (bulls) using א"י"ק בכ"ר. מ by permuting the second ב of בבוא (came) using א"ל ב"ם. Say it three times, evening, morning, and noon. And rub his body with that oil.

Psalm 52: For one who is a gossip and a slanderer, write it and have him wear it.

Psalm 53: To put fear in the heart of your foes, say it with its name, which is א"י (said). י from ישמח (glad) at the end of the psalm. Say it every day.

Psalm 54: Say it and you will be saved and avenged of your enemies. And its name is י"ה. י from the first י in the last word of the psalm, עיני (eye). ה by replacing ו from מסתתר עמנו (hide himself with us) using gematria – the letter name, ה"א, has the same gematria value as the letter ו.

Psalm 55: To render recompense to your enemies, and its name is ו"ה. ו from ואתה (thou). ה from the first letter of האזינה (give ear).

Psalm 56: To one chained with iron, and save one from his bad inclination.

Psalm 57: For success, pray it in synagogue with its name, which is ה"י. ה from חנני (Be merciful unto me, O God). י by replacing כ from על הארץ כבודך (let thy glory be above all the earth) using gematria – the letter name, יו"ד, has the same gematria value as the letter כ.

Psalm 58: For a dangerous dog, so it would do no harm.

Psalm 59: Good to save from one's bad inclination. Say it three times a day for three days, each time from "Deliver me from mine enemies" to the end, followed by "may you will, lord my god, the great and holy name of this psalm, that you save me from my bad inclination, every bad thing, and every bad thought, as you have saved he who prayed this psalm before you, amen amen amen sela sela sela".

Psalm 60: Its name is י"ה. י from צרינו (enemies). ה by permuting ד of ללמד (to teach) using א"ב ג"ד. Say it seven times before you go to war, and you will win.

Psalm 61: If you live in a house and fear, say it when you enter the house, and you shall succeed. And its name is ש"י. ש from שמעה (Hear). ד by permuting כ from כן אזמרה (So will I sing praise) using אה"ס בט"ע. י by permuting the letter מ at the end of the psalm (יום יום, daily) using א"ת ב"ש.

Psalm 62: Say this psalm on Sunday night after evening prayer, and after Monday noon prayer. And its name is א"י. א from the first letter of אל אלהים (upon God). י from the first letter of ישועתי (salvation). ט from לא אמוט (shall not be moved). מ from עוז לאלהים (that power belongeth unto God). י from לאיש כמעשהו (to every man according to his work). And after you finish this psalm, say may you will, one god, pardon, forgive, and atone my sin as you have to he who prayed this psalm to you.

Psalm 63: If you have a partnership and would like to leave it, say this psalm, and you will get the good part. Also, to success with merchandize. And its name is י"ה. י from במדבר (But the king shall rejoice in God). ה from the last letter of יהודה (in the wilderness of Judah).

Psalm 64: If you are crossing a river, say this psalm and you will be saved.

Psalm 65: If you want something from someone, say this psalm with its name, and you shall succeed, and its name is י"ה. י from the first letter of ישירו (sing) at the end of the psalm. ה from דמיה (waiteth). And it is good for success.

Psalm 66: For a person possessed by spirit, write this psalm and have him wear it, and whisper on him "save me, O God; for the waters are come in unto [my] soul" (Psalms 69:1)

Psalm 67: Its name is י"ה. י from יהנו (merciful unto us). ה from סלה (selah) at the end of the psalm. And it is good for constant fever, and a captured man.

Psalm 68: To evil spirit, take a utensil full of water that hasn't seen the sun, and whisper it. Its name is י"ה. י from יקום (arise). ה by permuting נ from נורא (terrible) using אי"ק בכ"ר.

Psalm 69: If you are greedy, a lecher, and sinful, say it over water and drink it.

Psalm 70: Say in a battle against your enemies, and you will win.

Psalm 71: To be saved from being captured. Say it seven times a day, evening, morning, and noon.

Psalm 72: Write it and wear it, and you will find favor and good understanding in the sight of man.

Psalm 73: To be saved from religious persecution. Say it seven times a day.

Psalm 74: If you have burdensome foe or spirits, say it and you shall see miracles.

Psalm 75: For forgiveness of a sin. Its name is ה"ד. ה by permuting the ק from צדיק (righteous) at the end of the psalm using אי"ק בכ"ר. ד from הודינו (do we give thanks).

Psalm 76: To be saved from fire and water.

Psalm 77: Good to say on regular basis to avoid getting into any trouble.

Psalm 78: Good to find favor and good understanding in the sight of the authorities.

Psalm 79: Good to say to kill foes.

Psalm 80: Good to say so you wouldn't worship idols.

Psalm 81: Good as well so you wouldn't worship idols.

Psalm 82: If a person sends you as an envoy on a mission, say it on the way, and you will return quickly and succeed in your mission.

Psalm 83: For war. Write it and wear it, and will win, and if you lose, no harm will be done to you.

Psalm 84: For a person whose body is thin with disease. Say it over a new pot filled with water that hasn't seen the sun, and pour it over him, and it will help, god willing. Its name is א"ב. א from צבאות (hosts). ב from בך (thee)

Psalm 85: To appease your friend. Go to an open place, face south, look up, and say this psalm seven times, and he shall see you. And its name is ו"ה. ו from ויתן לנו (grant us thy salvation). ה from הראנו ה' חסדך (Shew us thy mercy)

Psalm 86: Saying it regularly protects against evil spirit.

Psalms 87 and 88: Are good to save a city or a community.

Psalm 89: For a person whose bones and limbs are dying from diseases, say it over olive oil, take wool from a sheared ram, put the oil on the wool, and smoke it over him. If you want to save a man from being captured, go to an open place, and say it while looking at the sky.

Psalm 90: Its name is י"שד. ש from תפלה (prayer) by permuting ת using ש"ת. ד by permuting מ from מעון (dwelling place) using ב"ש. י by permuting א from אתה using א"י. Say it with psalm 91 for a lion or evil spirit and they shall flee.

Psalm 91: Having said those two psalms, say may you will, the great, powerful, and terrible God Shaddai (שד"י) and repel the evil spirit from [person's name] and send him a complete and quick recovery, and return his health to him, and answer to him as you have answered Moses thy servant when he prayed this psalm. And raise his prayer before you as the smoke of the incense offering rose before you from the alter⁷ Amen Amen Amen Sela Sela Sela. Also, write the whole psalm in reverse order, and put it behind the house entrance, and you shall be saved from all evil. And hits name is ל"א. א by permuting י from ישועתי (salvation) using ש"ב. ל by permuting א from א"ל ב"ם (long life) using א"ל ב"ם.

Psalm 92: With Psalms 94, 23, 20, 24, and 100 can raise to greatness. Take a new pot, fill it with water and put myrtle and vines in it. Read those psalms 3 times over it, and wash yourself with the water. Then rub your body and face with the water 3 times and, facing north, pray to the Lord and you shall see great miracles.

Psalm 93: Saying this Psalm is good to win in court.

Psalm 94: If a foe burdens you, purify your bones, go into the open air in the morning light on Monday, put frankincense in your mouth, face north-east, and pray this psalm with psalm 92 seven times a day, and you shall see great miracles. And the name of those two psalms is א"ל קנ"א ט"ב (good jealous god). And after you finish saying those psalms, say may you will, good jealous god, to humiliate and capitulate [person's name] descendant of [person's mother's name] my foe. Also, show me miracles and humiliate and capitulate the enemy of Moses when he prayed those psalms to you and raise my prayer like the scent of incense on the altar.

⁷ The idea is taken from Psalms 141:2 "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice".

Psalm 95: To protect from being misled by one's town people to impurity. Its name is א"ל.

Psalm 96: To bring happiness to one's family. Its name is י"ה.

Psalm 97: To bring happiness to one's family as well. Its name is י"ה.

Psalm 98: To bring peace between a man and his friend. Its name is י"ה.

Psalm 99: To become pious.

Psalm 100: To win over enemies, and its name is י"ה. Say it seven times.

Psalm 101: Good to write with Psalm 68 on parchment, and it's good against evil spirit.

Psalm 102: To ask for mercy from the Lord be praised and his benevolence to a barren woman. Its name is י"ה.

Psalm 103: To ask for benevolence to a barren woman as well, and its name is א"ל.

Psalm 104: This song is good to kill the pest.

Psalm 105: Reading this Psalm is good for fourth fever.

Psalm 106: Good for the third fever, and its name is ו"ה.

Psalm 107: A very good song to be read for permanent fever, and its name is י"ה.

Psalm 108: Write it and bury it behind the entrance to the house and you shall have success. Its name is ו"ה, derived thus - ו from צרינו (enemies) at the end of the psalm, ה by permuting נ from נכון (fixed) using ה"נ.

Psalm 109: When a person who hates you is a burden, take mustard and a new pot, fill the pot with spring water [alt: wine] and say the song upon it for three days, and pour it in front of that person's gate, and be careful not to spill one drop on yourself. Its name is ל"א, derived thus - א from אהללנו (I will praise him), ל from כי יעמוד לימין אביון (for he shall stand at the right hand of the poor).

Psalm 110: To cause your enemies to make peace with you, and its name is י"ה.

Psalm 111: To increase the number of your friends.

Psalm 112: To increase your strength.

Psalm 113: To abolish idolatry.

Psalm 114: If you buy & sell, write this song in the store and you shall have success. Its name is א"ל.

Psalm 115: It's good to read this prior to religious debates with idolaters.

Psalm 116: One who reads this song often will not meet a strange or sudden death.

Psalm 117: To an innocent person who was snitched upon to the authorities.

Psalm 118: Verses 1 through 25 - to answer a heretic. Verses 26 through 29 - good when coming before a judge.

Psalm 119:

Verses 1-8, Aleph: for whole body shakes, whisper the verses over it twice. Also, for whom wants a Mitzvah to be fulfilled by him.

Verses 9-16, Beth: for forgetfulness. Also, for study of the Torah, take an egg, boil it, peel it, and write on it those eight verses, "Moses commanded us a law" (Deu 33:4) on, and "This book of the law shall not depart out of thy mouth" (Josh 8:1) on. Its name is *ל שורבניא"ל מופיא"ל* open my heart to your law and I shall remember everything that I learn, and you shall do this during evening prayer, eat the egg whole, read verses 9 through 12 thrice, and abstain the following day, which must be Thursday.

Verses 17-24, Gimmel: for pain in the right eye, whisper the verses over it seven times.

Verses 25-32, Daleth: for pain in the left eye. If you can't find an advice, read the verses seven times, as well as to interpret it in public 10 times.

Verses 33-40, Heh: to guard against sin. Write the verses on deer skin and wear it.

Verses 41-48, Vav: to make a governor angry at a person. Read the verses over water and [alt: have the person] drink it.

Verses 49-56, Zayin: to treat the spleen. Write the verses on the skin over the spleen and *רפאל*. If you are tempted by bad advice, read the verses 18 times.

Verses 57-64, Cheth: to treat upper belly, read the verses seven times over wine and drink it.

Verses 65-72, Teth: for pain in the left kidney, read the verses over it seven times.

Verses 73-80, Yod: to gain favor, pray this after morning prayers.

Verses 81-88, Caph: for a swollen right nostril, read the verses over it ten times.

Verses 89-96, Lamed: for legal proceedings, pray this after noon prayers and you shall win.

Verses 97-104, Mem: for pain in the right arm, whisper the verses over it at seven different times for three days.

Verses 105-112, Nun: pray before you go on the road, and you shall be saved from any troubles.

Verses 113-120, Samech: when you have something to ask of anyone, pray this and then ask.

Verses 121-128, Ayin: for pain in the left arm, whisper the verses over it at seven different times for three days.

Verses 129-136, Peh: for a swollen left nostril, read the verses over oil and rub it with the oil.

Verses 127-144, Tzaddi⁸: for pain in the right leg, whisper the verses over rose oil and rub it with the oil.

Verses 145-152, Koph: for pain in the left leg, whisper the verses over rose oil and rub it with the oil.

Verses 153-160, Resh: for pain in the right ear, say the verses over onion juice and place one drop in it.

Verses 161-168, Shin: for headache, say the verses over olive oil, and apply over the aching area.

Verses 169-176, Tav: for pain in the left ear, say the verses over onion juice and place one drop in it.

For pain in the arms, one side of the body, and his feet are like paralyzed, read this Psalm's verses by letter in א"ת ב"ש order, that is those starting with Aleph, followed by those starting with Tav, Beth, Shin, etc.

A man who has a pain in his groin shall make knots in a thread or his belt and say over each knot one of the following - Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoah, Methuselah, Lamech, Noah, Shem⁹.

Psalm 120: When you see a snake or a scorpion, pray this song seven times.

Psalm 121: When you go outdoors alone at night say it seven times.

Psalm 122: When going to a man of great importance say it thirteen times and you will be received graciously. Pray it at synagogue and you shall be blessed.

Psalm 123: In case a slave runs away. Write the names of the master and the slave on a lead plate, and he shall return.

⁸ The use for those verses is missing from the printed text. The translation is my interpolation, supported by two mss - Paris - Levi, E.M. [2], and Ms Oxford, Bodl. Libr. 1531 (Michael 9), as printed in Bill Rebigier's Sefer Shimmush Tehillim.

⁹ The names appear just so in Chronicles 1:1-3. The printed version appears to be missing a few words, which I've translated based on Paris - Levi, E.M. [2] mss.

Psalm 124: When you want to cross a river or by ship, pray this song and then cross.

Psalm 125: When enemies rise upon you while on the road, take salt in your hand and say this song seven times.

Psalm 126: Good for a woman whose children die. Write four amulets, each with this song and the names Senoy, Sansenoy, and Semangelof, and put them on the four sides of the house.

Psalm 127: Write it and have a child wear it as a pendant from day of birth, which is good for protection.

Psalm 128: Write on Kosher parchment and have a woman wear it as a pendant during pregnancy.

Psalm 129: Reading this Psalm every day is good for a Mitzvah.

Psalm 130: If you wish to pass a city's guards without being seen, whisper it to the four directions, and they shall fall asleep and not guard.

Psalm 131: A person too proud to walk the middle straight road should make it a habit to say this song 3 times a day.

Psalm 132: A person who breaks oaths would keep them if he made it a habit of reading this song daily.

Psalm 133: To sustain a lovers' love and befriend friends, make this song routine.

Psalm 134: It's good to say this song prior to studying of the Torah.

Psalm 135: To renew the right spirit within oneself, say it every day after the morning, afternoon, and evening prayers,

Psalm 137: Reading this song is good to end hate.

Psalm 138: Reading this song is good for love.

Psalm 139: To put love between a husband and his wife.

Psalm 140: To end a hatred between a husband and his wife.

Psalm 141: Reading it is good for heart ache.

Psalm 142: Good to say for those with thigh sickness.

Psalm 143: Good to say for those with hand sickness.

Psalm 144: For a broken arm, and is good to protect against pests and demons.

Psalm 145: Good for a fearful person, who should read it three times and then read Psalm 91 seven times.

Psalm 146: Reading it is good for sword wounds.

Psalm 147: Reading it is good for a person bitten by a snake.

Psalm 148: Reading it is good to prevent a fire from causing damages.

Psalm 149: Reading it is good to prevent a fire from increasing.

Psalm 150: To praise the lord for all his doings.